

THE WEEKLY GLEANER.

VOLUME IV.

SAN FRANCISCO, FRIDAY, FEBRUARY 1, 1861. (1861.)

NUMBER 52

The Weekly Gleaner,

A PERIODICAL DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

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Tenacity of Papacy.

A writer says that "Papacy is not so near
at an end as some expect. It has survived
many a tug as hard as at present. In 1527
the combined German and Spanish armies of
Charles V stormed and sacked Rome, enact-
ing in its streets the most diabolical cruelties,
burning, torturing, robbing, ravishing and
destroying for ten days. Some six thousand
of the inhabitants perished. 10,000,000 crowns
of plunder were collected, and Pope Cleme nt
VII paid 400,000 ducats for his own ransom.
Luther thought that the end of Rome had
come. But it has survived and recovered.—
Sixty years ago it was in the hands of Napoleon
who seemed to hesitate whether to crush it or
not. In 1820, 1831, and 1848 it was a prey
to revolution—Garibaldi himself, at the last
date, expelling the Pope who escaped in dis-
guise of a footman on a coach box. A republi-
can government was then established, but an-
other year saw him back again, and now he
looks for support from the despotisms which
would themselves tremble at his fall. His
temporal dominion may be even now at an
end; but that dominion is really his weakness,
and not his strength, and when he is well rid
of it he will reign as head of the Roman Cat-
holics with more substantial influence than
for a long time past.

Some people think so, yet most Catholics
would like to see the Holy Father independ-
ent of any temporal Prince.

INCREASING COMMERCE OF SAN FRAN-
CISCO.—Few persons have an adequate
idea of the constantly increasing com-
merce of this port. Our merchants are
gradually extending their business to the
utmost parts of the earth, and San
Francisco has not only become the great
commercial depot of the Pacific, but the
nations of other seas are establishing re-
lations with us that were not dreamed
of ten years ago. A few days ago a cargo
of wheat and assorted merchandise was
sent forward to the British possessions
in Africa, and another cargo of wheat,
bacon and, we believe, wool, was shipped
to Ireland. All the islands of the Pa-
cific depend upon San Francisco for their
supplies, and all the ports on this side
the continent, from Sitka to Valparaiso,
acknowledge this city as their great com-
mercial emporium. But the trade which
is most important to us, and which is
most flourishingly on the increase, is that
with China, Japan, and the islands of the
Oriental Archipelago. To exhibit the
magnitude of the business transacted by
our merchants in that quarter of the
world, we present some statistics taken
from the records of the Custom House.

From the 1st of Oct., 1859, to the 1st
Oct., 1860, the imports, free, amounted
to \$486,327; dutiable, \$2,040,632, mak-
ing a total of \$2,529,632. Our exports
during the same period, amounted to \$4,
259,449. It will thus be seen that our
Asiatic trade, including the trade with
the Sandwich Islands, Tahiti, and a few
other smaller ports, is of the annual value
of \$6,789,081. Engaged in this busi-
ness there is a large fleet of first class
vessels.—*S. F. Herald.*

Among the curiosities discovered by the
census taker, is a pretty little girl of fifteen,
in the southern part of Monson, New York,
who has a husband 107 years of age.

The Fatal Prayer.

[A TRUE STORY.]

Translated for the "Gleaner" from the
Sippurim.

[CONTINUED.]

It was on Shabbath Hazon (the Sab-
bath preceding the ninth of Ab; the com-
memoration of the destruction of Jerusa-
lem,) the Sabbath in itself is a sad me-
mento of hard times for Israel—that he
entered the synagogue) after again
having heard the opinion of the
physician, again to have Tachilim read
in behalf of his sinking child. And
when he, on his return home, did read
from the tearful eye of his wife and dis-
consolate look of his son-in-law, the hus-
band of the patient, the heart-rending
reply that the illness of his beloved child
had reached its highest stage, in which
the cold hand of death would cut her off
every return to life, he thrust open
the window of his room, and with a
half-stifled voice, exclaimed to heaven:
"Great God, remove from me the

measure of my years that I have yet to
live and add them to the thread of life
of my daughter, who has yet to struggle
long for her five tender children. Great
God, I again beseech Thee to hear my
prayer!"

A neighbor who, looking from her
window, happened to be a witness to this
desperate exclamation, and who by the
sad experience she had made could, more
than any other person, read his despair
from his words and his sad counte-
nance, called to him:

"Avrohom, Avrohom! you know not
what you speak; how dare you commit
such an averah (sin)? Don't you know
that you are mithram (murder) against
God!"

"Well," replied the distressed man, "I
need live no more; but my daughter
must live; she has five little children to
support."

With these words he closed the win-
dow and went up and down in his room
with a quiet mind; when suddenly the
following thought darted through his
mind: "And should our sho-chenfe (neigh-
bor) Hindel Cha-yeh after all be right,"
said he unto himself, "might not the
blessed God have heard—granted my
prayer?"

Dark clouds began to gather at these
words round his already quieted mind.
And they again filled his heart with de-
spair, and in anxious inquietude about
the recovery of his daughter did he close
the Sabbath, the day of rest.

Having, after a sleepless night, watch-
ed at the side of the sick bed of his
daughter, enjoyed some rest, he awoke
with a quieted mind, in a mood full of
calm and trust, which spread over him
an easy serenity.

Under the shade of a dense wide-
spreading elder tree on the "house
of the Living"—a name given by the
Hebrews to their burial grounds—you
could see that Sunday afternoon, two
men, who had retired to that still spot,
not only for shelter against the dashing
rays of a hot sun, but also from the gaze
of the inquisitive visitors who, either
from piety or to beguile their leisure
hours, walked among the labyrinths of
the old weather-beaten tombstones.

Both men had appeared at the appoint-
ed minute, at the gate of the spot, which
serves as a monitor of a hereafter, and
as a witness of the frailty and vanity of
all mundane affairs. They glided softly
and silently along the waving grass, till
they reached the spot where they could
undisturbedly indulge in meditation, and
in an interchange of their ideas.

"Have you brought paper, ink and
pens," inquired one of the men on their
arrival on the spot.

"I have," replied a venerable man
with a silver white beard reaching to
his breast.

This man belonged to the craft of
Rabbanan, a class of men who prefer the
legends of the Midrash to the mind-tax-
ing contents of the Talmud. Their func-
tions are to study mishna-yoth at the
house of the dead and during the time of
mourning; also during the first year af-
ter the departure of some Hebrew in
whose behalf they are engaged for this
act of piety to the departed. We do not
know that they can "learn," [study] the
wicked just, or whether a life devoted
to gain and the acquisition of wealth can
be redeemed by a man studying a section
of the mishnah. Still, as in Israel *that*
was, all was connected with charity and
beneficence, the pious custom obtained
that the friends of the departed had
some poor Laman "learn" (study)
during the first year. And, at all events,
this mode of honouring the dead and
supporting the poor was as worthy of Is-
rael as is our modern unsanctified ex-
penditure in carriages. We cannot
cannot tell you the name of the good old
man; as he, perhaps, still walks among
us this side of the grave. But you may
call him by the name of Mandel; and
who was the other man? It was R. Av-
rohom, who, on seating himself on a brok-
en trunk of a tree, said:

"R. Mandel, you will be so good and
write my *will* (last will); we are but
frail mortals, and do not know when
God will pronounce sentence over us, to
call us hence."

All remonstrances of R. Mandel to the
contrary were of no avail; Avrohom, in
an apparently perfect state of health,
insisted on his will being written down
immediately. R. M. could not help com-
plying, and having finished his task, he
had the paper signed by R. Avrohom.

He then folded it up, sealed it with the seal that was hanging to his watch.—"This watch," said R. Avrohom, "you will give to my grandson; had I lived to see his 'bar mitzoah' (the age of thirteen years for boys, when Hebrew custom considers a boy of age) I would have given him a gold watch."

R. Mandel looked astonished at R. Avrohom; and the latter eschewing the voice of the Rabbi, told him in a tone that indicated his inward satisfaction, "Never mind that now; rather take a thaler here for your trouble."

The handing of the money was accompanied with a hearty pressure of his hand. Avrohom put the will into his bosom, and with the greatest of composure, said:

"Who knows but I would have been too late to-morrow for it."

The Rabbi did not appear to attach any importance to the last words, and both left the resting place of the departed. On reaching the wicket, Avrohom once more turned round to cast a glance upon "den guten Ort," (the good place) to see it for the last time.

That same afternoon A. took a walk with his grandson. His manner was not like that of a tender father whose child was laboring under a heavy sickness.—He appeared serene; but the conversation did not correspond with his appearance; it appeared more like a farewell; his words were those of instruction and exhortation, which could not be accounted for till the following morning.

The evening he devoted to wishing good-bye to his companions at the guild; from whom he separated with a farewell that astonished them; they knew not how to account for his manner.

Perhaps, expecting that evening to be the last in his life, Avrohom ought to have spent it in sacred retirement, in preparing himself by meditation and devotion for the great change—but we can only suggest, we dare not judge.

After ten o'clock A. returned home, made a short visit to the sick-bed of his daughter, where he learned that the crisis was approaching; upon which he soon retired to his bed.

A soft slumber, such as he never before enjoyed during the illness of his daughter, closed soon his eyelids, and easy was his rest till his usual hour for rising, at five o'clock in the morning, when he awoke. But this time he did not leave his bed; but having, on enquiry after the state of his daughter, heard that reported satisfactorily, he, in a quiet measured tone, said to his son-in-law:

"You, my child, call my old acquaintances—here he named several of names of the burial society—nor must you forget the Rabronim shamash [the attendant of the burial society]; tell them to make haste, lest it be too late."

The son-in-law heard these words with great surprise, and, with a throbbing heart he said:

"What is the matter, father?—I will hasten to R. Elieser rophet [physician]. You do not seem to be well."

"I am very well, my child," replied A.; but my time has come; therefore, hasten and call my people, else it will be too late, and I shall not get through with the "sogen" [the devotion for the dying].

All remonstrance of his son-in-law, and the aged wife of A., and his children,

to get the idea out of his mind, proved in vain. He insisted that his last hour had come; even the assurance of the physician that he was in perfect health, could not effect a change in his conviction. "Call my people," said he to his son-in-law, lest it be too late."

The seriousness with which the latter words were uttered, cast a dark gloom upon all around him; neither could the tears of his wife, those of his children, or the persuasion of the assembling, "Rabronim" [members of the burial society] avert his thoughts from his deep impression. Upon this the members of the society were called. On their arrival they commenced their work of love—the recitation of the "Viduyim" [confessions of sin].

Avrohom recited all the passages from the ma-avid yabboth [a book to prepare the dying for a holy death]. Before reaching the close of the same, he paused to make enquiry after the state of his daughter.

"She is better," was the reply; "the crisis is happily over, and, with the help of God, she will speedily recover."

"She will recover," replied Avrohom; "God has heard my prayer, and he will add to her life the years which I had to live. Rabbotha! [a title, signifying as much as "masters"] now is the time—she may yisro-el avona-yelshai-nyo avonay echoi [Hear, O Israel, the Lord our God, the Lord is one. The formula used as the last words by Israelites.]

He spoke these words with a truly elevating tone, and, turning his face towards the wall—he was no more.

All those present were seized with a sacred awe by the solemnity of the moment; by the rarity of the presentiment, and the consummation of the hour and the moment, and the sudden change from life to death. With a trembling hand laid the most aged of the numerous friends present a feather [the common, but irrefragable, mode of trying to ascertain whether the breath had left the body] on the upper lips of the departed, and with emotions mingled with tears, they all exclaimed, "The Lord has given, the Lord has taken: blessed be the name of the Lord forever. The rock, His work, is perfect; for all his ways are just; there is no iniquity in Him; He is just and righteous."

Rest in peace.

With the rapidity of lightning spread the news of the strange departure of Avrohom through the Jewish quarter.—The people all felt the mysterious influence of "The Fatal Prayer" then; they all felt the awe of the Divine majesty which speaks through facts.

When the news reached the ears of the rabbi, he felt deeply moved. During the time the body was dressed, he took the girdle that was to encompass the waist of the departed, and wrote on it the following impressive words:

"For on that day he shall make atone for you, to purify you before the Lord [from your sins]; that you may be purified [before the Lord] from your sins [Levit. 16:3, and on putting the girdle round the body, he recited the verse:

"Ye shall not tempt the Lord your God." [Deuteronomy 6:16]

To remove Discoloration.

Should the eye or any other part be blackened by a fall or blow, apply a cloth wrung out of very warm water, and renew it until the pain ceases. The moisture and heat liquify the blood, and send it back to its proper channel. Never use cold water to a bruise.

The Mortara Case.

The correspondence between the Israelitish Universal Alliance, of Paris, on the one hand, and the Evangelical Alliance, in England, on the other, in reference to the steps to be taken for the release of the boy Mortara, continues. It seems that Sir Culling Eardley's proposal, as stated in his letter to the Israelitish Alliance, published by us some weeks ago, has been accepted at Paris; for we read the following in the "Monthly Intelligence" [Dec.] of the Evangelical Alliance:—A letter was received in reply from the Secretary of the Israelitish Alliance, signed "E. Aristide Astruc, Rabb," conveying the concurrence of the committee in the course proposed, and stating that one of the chief advocates at the Paris bar is engaged to draw up a memorial for French use. The French Jews propose that the father of Mortara shall be invited to come to Paris, and that the action of the deputations shall be in support of his paternal claims.—The Jewish President, M. Charvalho, in a subsequent letter, says, "May God touch the heart of sovereigns, and deliver this child from the spiritual and temporal Egypt which holds him!" The next step will be for the Jews of France to assure themselves of the co-operation of Israelites of other countries. Of the unanimity of Protestants there can be no doubt. [The council of the Evangelical Alliance, as we learn from Sir Culling, has approved the course pursued.—Ed. Jewish Chronicle.] Since the foregoing was in type, we were favored with a letter by the worthy Barnet, in which he says:—It is a remarkable fact, as stated by the "Times" correspondent in Rome, that Rothschild's agent in Rome at first stipulated for something to the effect that young Mortara should be liberated before he would recommend the Rothschilds to undertake a loan. And it is also a remarkable thing that Baron James Rothschild has put a notice on the Paris Bourse that the Pope has not remitted the interest on the Roman debt, and that the Rothschilds cannot pay till they receive. I should hope, and really believe, that the Rothschilds will help us to get that child out—and if they do, by God's help, we will succeed.—J. C.

AIX-LA-CHAPELLE.—Strange Proceedings.—By the Prussian law a judicial oath must be tendered to a Jewish witness by the rabbi, the former being obliged to lay on the phylacteries. Five Jewish witnesses having been summoned to a trial which took place at Aix, they were, as usual, addressed by Rabbi Rothschild on the importance of an oath and the sacredness of the phylacteries; when the witnesses replied that they were fully impressed with the former, but could not believe in the sacredness of the latter. Upon this the rabbi refused to tender them the prescribed oath. The proceedings of the trial thus came to a dead lock. The Government has been appealed to for a decision. The consequence may be a modification of the law concerning oaths *mere judicio*.—J. C.

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In secondary and tertiary Syphilis Scrofula, enlargement of the Glands, Dropsy, and all Nervous and Cutaneous Diseases, and the whole train of Chronic Diseases, which withstand and baffle the skill of the most excellent and learned Physician in the world; in Chronic Diseases whose very name is a terror as well to the Physician as to the patient, this medicine has proved to be superior to any in existence, and has cured in so short a time that they appeared like being abolished by magic influence, and in fact a few more such discoveries, and druggists will not need to keep a lot of useless medicines on hand, whenever they are prescribed once in a ten score they have lost through time their properties in which their value did reside if there was actually any in them.

Take this medicine when your digestive organs are disordered and your blood is impure, it will surely act on your bowels.

Take this medicine when you have a cold, and it will make you perspire freely.

Take this medicine when your urinary and absorbing organs are disordered and it will act on your kidneys—it penetrates every part of your body, searches even the most remote and secret recesses of your system; and removes the disease located there—it restores healthy action, and gives tone to every organ in the human body—there ore it has rightfully deserved the name it bears: Health Restorative.

The Doctor who is averse to all patent medicines, wishes it to be understood that the above medicine is no such thing, but that he has, through the introduction of this medicine with its treatise and directions for use, made every sufferer to be his own physician in the above named diseases.

Thinking it under my dignity to follow the mode of quacks by appending certificates of physicians or private persons which is too well known, can be had for certain remunerations, applications of friends, or by the mode of boring a man half to death for even the most worthless trash, I will therefore leave it to those in want of medicine to inquire personally of men that have been cured by my medicines of the above diseases, and who can be found in almost every city and village throughout the State. I consider such personal conviction far superior to certificates of persons that are far from being known to them in want of medical aid.

But should any one care for written testimonials or certificates regarding the cures performed by this medicine they might call at my office, and I will show them certificates of true merit, which have been sent to me voluntarily, without applying for them, or by boring individuals to get them.

To satisfy the most scrupulous of men, also as a guarantee to those that have not had the opportunity of knowing the Doctor by reputation or personally, I have adjointed to every bottle of the Anti-Rheumatic Cordial a certificate under oath of one of the most celebrated analytical chemists in the United States, that there are no minerals nor poisons contained in this medicine, although it is a very powerful medicine, and has a very strong action on the human system, which it necessarily must have to overcome the action of disease of such malignant character.

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As these Baths equalize the circulation and purify the blood, increase and equalize the nervous forces improve appetite, deterge all effete matter, and impart universal warmth and strength to the system, they are invaluable aids in the cure of ALL diseases; but especially Rheumatism, Neuralgia, Paralysis, Fever and Ague, &c.; and for Colds, Coughs, and all Affections of the Chest, are also, lately of unequalled efficacy.

But it is not proper to take a Bath until hours or more, after a meal.

They also remove from the human system Mercury in its forms, as well as all other Mineral and Drug Poisons

A department for ladies, which is attended by competent lady.

The effect of POISON OAK thoroughly eradicated, quickly by a Single Bath.

DYSPEPSIA is permanently CURED (not patched up in from six to ten weeks. Failure to cure is almost impossible.

House patients received—Ladies or Gentlemen;

The Electro-Chemical Baths are NOT administered persons suffering with infectious or loathsome diseases.

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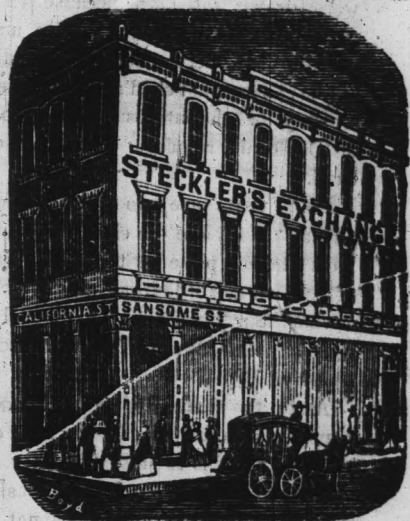
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His long residence and extended custom is sufficient warranty of the superiority of his productions. n5

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EXCHANGE,

Corner of Sansome & California sts.
This new and spacious hotel, centrally located, merits the attention of every business man visiting the city, as also of all those who love tranquility, comfort, and good table.

Concierge will convey guests to and from the house.
EDWARD STECKLER, Proprietor.

BOARDING.—Mrs. H. Solomon, on California and Leidesdorff streets announces to her friends that she has refitted her house, and that strict attention will be paid to Kosher Board. City boarders, as also those from abroad, will be accommodated at reasonable rates.

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NEW YORK HOTEL.

NEW YORK HOTEL.—This spacious hotel, contiguous to the Sacramento boats, and centrally located, has been leased by Mrs. Stodole, long and favorably known in our community as the dispenser of the best things the market affords. The hotel has been thoroughly refitted, and city boarders, as also strangers from the country, will find this house a pleasant and comfortable home.

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Draper's & Whitney's Patent air-tight Inkstands, Arnold's celebrated Inks and Fluids, Walckden's Original British Ink powder, and Downes's Patent Vellum tracing Cloth Particular attention given to Country Orders. n5

THE WEEKLY GLEANER.

GLEANER JOB PRINTING.

All Jobs may, as heretofore, be sent to 133 Clay street (rooms 13, 14 instead of 6, 7) or to the new office on Pine street, between Montgomery and Sansome streets.

COMMUNICATIONS.

We earnestly request that communications to the "Gleaner" be sent in during the early part of the week; as the latter days are required to prepare the paper for the press.

CLOSE OF VOLUME FOUR.

This number of the "GLEANER" closes the fourth volume. Four long years have passed since we were drawn into the arena of journalism. We say we were drawn into it; because it never would have entered our mind to undertake the task, were it not that the editors of the paper published at that time, ostensibly for the interest of the Hebrews of California, required some correcting hand.

Four years are a long time for California. Many are the changes that since have taken place within the sphere of religion and of journalism in this State; in which four years are proportionally as considerable a time as forty in a settled country.

As to the changes of the "GLEANER," honestly speaking, the best way to characterize them is to state that they are a reflex of our religious [or spiritual] existence without; more we cannot, nor dare we say. As to our course we invariably had the following objects in view: truthfulness, the culture of the religious sentiment, under both the old and new forms; education and radical reforms. The "GLEANER" is strictly a reform paper. Acting on these principles and with such views, we must not wonder at our want of popularity; we have our sphere, and every age has its predilections and tastes. Though, on the other hand, there must exist much conservative element among us that we could continue at all, though at our own expense of time and the means invested in material.

If it be remembered that we live in a country and an age in which the majorities, in religion as in politics, exercise only a full autonomy; and that they in no instance admit their fallibility. In a democracy the majority can never sin or fail; it is only the teachers, be they editors, scholars, ministers or officials, only they can fail; only they have to be checked, led and guided, or crushed at once, if they dare to sin against the god of the State or of the church—the people. In such a state it speaks very creditably for our people [not so much for ourself] that a publication such as the "GLEANER" was could exist at all.

After four years' labor we have the consciousness that our course has been a straight-forward one; and if we were wrong, it was not in the little that we [against our temporal advantage] spoke, but in what we did not, because we could not, speak. Convinced of the necessity of a total reform in all our relations, our topics are inexhaustible. But we learned from Moses "to feed the lambs," after an expulsion from Egypt; from Samuel, to withdraw, when Saul pleased, in his way, with the prophet at the head of the army;

and from Elias, to keep away from court when our presence there was not desired. We met many a hinderer in our way; they hindered for a time; but our people after a time began to discern their object.

Many times we heard complaint that, we did not give sufficient California news. We think we have given all that was worth recording, and if more was desired we continually offered our columns to individuals and societies that they represent themselves as they please, and more we cannot do. We are not so poor in material as to have any need to beg it elsewhere; nor can we degrade our people by coming "hat in hand" to make applications for reports, which were they sent for publication, would have found space in the columns of the "GLEANER," be their contents deemed of sufficient importance or otherwise.

We thus close this volume with our prayers for better times, and our thanks for the past. Still, one more request, should we at any time incur the displeasure of a number of readers, let them judge us not by themselves, but by the standard by which we have to go. The "GLEANER" must represent religious views, and if those conflict with their interests and opinions, let them with as much readiness and as liberally settle with us for actual services rendered, as they always were ready to reach us the cup of hemlock for running counter the vox populi.

RHINE PROVINCES.—Benevolence.—A correspondent of the "A. Z. d. I." describes the exertions made by a Jewess, Miss Nathan, principal of an educational establishment, for the formation of an orphan asylum for her co-religionists in the Rhine provinces. For five years she laboured, travelled from congregation to congregation, argued, begged, and petitioned in behalf of her darling scheme. Her efforts for some time seemed to be unavailing. The funds required were too large, and the times too hard. But at last her perseverance conquered—benevolent men were gained over, pious rabbis lent a helping hand, and the government gave its sanction. Miss Nathan has now the satisfaction of seeing a building devoted to the reception of Jewish orphans rise in the city of Paderborne. To her intelligence, her zeal, and benevolence, the Jews of Rhenish Prussia will be indebted for the supply of a desideratum which was long and painfully felt in these provinces.—J. C.

AMSTERDAM.—The commotion created in this large but lethargic Jewish congregation by the reform movement of Dr. Chronik's flock, continues, as we are informed by the "A. Z. d. I." His discourses seem to produce the effect of an electric shock upon the torpid mass.—Even the opponents have deemed it expedient to introduce a few alterations in service, tending to preserve a certain degree of decorum.

AUSTRIA.—Jewish Soldiers.—There serve now in the Austrian army 12,000 Jewish soldiers, more than 500 of whom are officers, surgeons, or old appointments in connection with the war office. Besides these there are a great many holding lower grades. Only since 1848 have Jews been eligible for the offices of regimental surgeons. There are also Jewish cadets in the military schools.—Jeshurun.

תשובה Shall We Receive Them?

A certain Hebrew man lives isolated among a certain christian sect; he ostensibly joins that sect, probably by baptism. He attends their worship, and professes that faith for a time. Some years pass, and he changes his course; he marries (not a woman of the sect to which he formerly professed to have belonged; nay, he marries a Jewess, by Huppaham Kidushin); again professes the faith in which he was born; introduces the children, born to him, into the covenant of Abraham; observes in his family Hebrew customs, not with that strictness as Hebrews observed in former times in Europe, but in that measure as Hebrews observe them in this country; he observes the Pesah; attends himself with his family Synagogue, as often as his fellow Hebrew towns-people do; expresses his present intention by תשובה; regret repentance at the past; and by חזרה by "return." The question is: Are his co-religionists to receive him as a member of the Synagogue? That the man presented himself before us, stating the position of his case, approximately as given above, and desired us to give our opinion, as he was seriously concerned to be put in that position to his brethren as his heart inclined, and as would give peace to his mind. His manner appeared sincere, his mind actually regretful—nor do his Hebrew townsmen state anything to the contrary.

Under these circumstances, we told the party that by evincing apparent חזרה "regret," that sincerity—which we have not the least ground to doubt—and by actual תשובה, in the sense of "return," we would advise his co-religionists to receive him, and to treat himself and his family with every mark of regard, as co-religionists.

We wrote to this effect to the Hebrew co-residents of the party in question, who no doubt conform to this our opinion.

As this probably is not an isolated case, we give it publication, and will also add our reasons in popular language:—Religion is love; love not to God and His saints only, but to the erring and the penitent. We leave it to the children of "sulphur and brimstone" to cast of with both hands; religion does not act so: it shows mercy which it knows man so much needs. Secondly, considered on liberal principles, there certainly is nothing in the way of his being received again into the bond of brotherhood. And considered from a strictly rabbinical stand-point [and in our state we cannot apply that in questions of this kind] as to his wife and children, they certainly belong to the Synagogue; and as to the Ba'al the shubah, such is the conceit of the Rabbini that they teach that a man once born in the Synagogue cannot withdraw himself from the Synagogue; "Man with all his errors remains an Israelite."

If it be obviated that the man does not fully conform to the rabbinical, or even biblical ceremonies; we can only state: that he stands on a par with all his fellow Hebrews in this country. If you require some act of public manifestation; before the congregation, תשובה בהפרסה we, individually, call his repeated appearance in the synagogue with his family, Theshubah behaph-resia; Nor can we, in

this country improve a rabbinical public sign of Theshubah, as in this State we have no ערה; rabbinically we are כבודי כבודי ימורים לכה"ה

Thus, considered from liberal views, the man, by his formal retraction before a Rabbi, and his implicit retraction by facts, has re-entered the synagogue; and if he wish to act as an orthodox, he dare not,—we do not give our opinion—according to the rabbis acknowledge an ערה composed of ימורים forming congregations in California, such he dare not acknowledge as an ערה nor use them to ערה or to any שכר ערה

We cannot see, circumstanced as we are, how we can apply rabbinical law at all, without getting into an inextricable labyrinth—the rabbis declared those who do not observe the ceremonies as ימורים

*The above, by appearing in these columns, is now public property. We are willing to receive objections, and to give further explanation in public. We make this declaration to silence private insinuations against us on the subject.

Our critical position in relation to rabbinical and ceremonial laws, renders the application of said rabbinical laws a matter of great difficulty.

Jews in India.

Calcutta.

The following account of the synagogues in Calcutta, and of a visit to the Jews, and the interest taken in the state of the Jews by Christian friends in that city, is taken from a communication recently addressed to a friend in this country, by the Rev. W. Ayerst, jun., Head Master of St. Paul's School, Calcutta:—

We started this morning for the Jewish synagogue. I should have said synagogues, for a second has been built by the richer Jews. We had only turned one or two corners, when we came to a narrow street called Pollock-street, along one side of which squatted a very long double row of natives, apparently paupers of some kind. Their mode of sitting is disagreeable. They rest only upon the soles of their feet, doubling their legs together in such a way that their knees and chins meet. There was space enough for us to drive past without disturbing them.

When we came to the end of this strange collection of people, Mr. L.'s carriage, which led the way, drew up, and we found ourselves before the new synagogue.

It is a handsome building, fitted up with commodious seats and large chandeliers, but strange to say, without galleries. Service was over, and all were gone out but one Jew who stood a little to the left of the door. He has all the features and appearance of the very type of a Jew, and his countenance is not unlike that which we see represented in the portraits of the late Chief Rabbi of London, R. Herschell. He was reading his prayers from a book, aloud, in the good old restless manner, with his Tallith round his shoulder, and nothing embarrassed by our entering. However, after a short gaze we withdrew. Then one or two more doublings, and we were in a much narrower lane, before the old synagogue.

What a place! we went through a dingy passage, and up a dingy staircase, the head of which takes up some of the room of the floor to which it leads.—This upper room is the synagogue.—There is a double bench down the middle, and a bench along either wall; but you can see from the worn state of the middle benches, and the fresh state of

the others, that the congregation is generally somewhat small.

The lights were not yet extinguished, though service had been over some little time. Several texts are inscribed upon the wall, but I failed to find the familiar "Shem-ah Israel": so I mentioned this to the Jewish attendant, whereupon he got his book and shewed me the passage. The curtain also was drawn aside for us, and we saw the rolls. The attendant, thinking we wished to go into the little sanctuary, told us in Hindustani to take our shoes off; however, as we had boots on and were pretty near, we did not go in.

Then we went off to the rabbi, who lives hard by. So thoroughly Eastern! You will smile at this remark, made in Calcutta; but all the respectable portion of the inhabitants are quite English in their habits, and the poorer classes do not live in a manner which accords with notions we have at home of Eastern life. The house reminded us of those we had seen in Cairo, as far as internal arrangements are concerned. A door in a wall and a small court. At the foot of the stairs, within the house door, stood a young Jewish girl who welcomed us. Then it became known up-stairs that we were come, and father, mother and children came out to welcome us. It was the most interesting morning I remember to have passed since our deeply interesting tour in Germany and Poland in 1857.

The rabbi had thrown off his official robes, and being much heated, had nothing but a loose white robe on. He is a very handsome man, of about the middle size, with hair and beard of an iron grey, which, with his simple white robe, made him look more patriarchal than I ever remember seeing any one. His wife, on the other hand, was a very Rebekah, fresh from the adorning hands of Eliezer. Her long light brown hair intertwined with a costly turban, that was beset with enamel and jewels. She had also massive gold ornaments depending from her neck. Her bright Jewish eyes beamed with pleasure as she put her hand round Mrs. A., (who accompanied us,) pressing her to enter. We did enter, but as there was another party, and a large one, of Jews seated at the hospitable rabbi's breakfast table, we withdrew but not without a promise being exacted of us (willingly given you may be sure) that we would go again the next Saturday.

According to this arrangement, we set out early on the following Saturday, and reached the old synagogue soon after half-past six o'clock, while the service was yet going on. Soon after we had been shewn to our seats, a boy read the portion of the law. It so happened (as a venerable Jew afterwards pointed out to me with glistening eyes) that it was the chapter in which we are told how Balaam, when called to curse Israel, was compelled to bless them in spite of his evil intention. It was very well read, and the congregation, which was very good, were for the most part well supplied with books.

The pulpit, or raised platform, where the rabbi reads and the rolls are spread open, is much the same as in the synagogues at home. Several Jews, adult and young, took their places there, but

there was no regular singing. Perhaps we were too late for it. The rabbi carried the roll to its resting place with the same observance as is employed in European synagogues, and the Jews round pressed forward and touched the sacred rolls with their hands and then kissed them reverently, just as is done in the West. The women, too, sat separately in an inner room, which was screened off with a thick curtain, though they could see without being seen.

When the service was being concluded a venerable and pleasing Jew came up and shook us by the hand, bidding us welcome. He said, "Dr. Mill and Mr. Currie came once to our synagogue, and conversed with us respecting the Bible" [pointing to my Hebrew Bible which I had in my hand]. "This Jew," he added, [pointing to my next neighbour,] "can speak English."

When the service was over, the rabbi, whose acquaintance we had made at his own house, came up to us and received us warmly. Before he had come, however, I had noticed one of the boys belonging to my school among the congregation and had a little conversation with him. He stood among the crowd when the rabbi came up.

"The Friend of India" has recently published a paper on Palestine, in which we find the following remarks:—

"There is open to us a line of policy which had we taken, when first proposed in 1845 would now stand us in good stead. That we shall eventually adopt it, I have not the shadow of a doubt, for our rulers will be driven by a higher power from every other, until they do adopt it. It is the establishment of the Jews in Palestine, undertaken by ourselves as a nation, which will secure our communication between England and India, via the Persian Gulf.

"Tranquillization of Syria and the East, by the establishment of Jewish colonies in Palestine," is the title of a pamphlet published in London in 1845. It prescribes a remedy for the appalling scenes of bloodshed which were then occurring in Syria between the Maronites and Druses, but which the decaying arm of the Ottoman Porte was unable to quell."

The paper then goes on to discuss the advantages which this plan would secure, and the manner in which it could be carried into effect.

Whatever we may think of the plan itself, it is a matter of no small interest to find that our fellow subjects in India have thus had their attention directed to the people of Israel, as well as to the land which belongs to them.—*Abridged from the Jewish Intelligence.*

INSTITUTE FOR THE PROMOTION OF ISRAELITISH LITERATURE.—This institute, which originated by Dr. Philipsohn, and which has for a number of years published a series of standard works for the subscribers, is now preparing for the press the sixth volume of Dr. Gratz's "History of the Jews," the second volume of the "Annual of the History of Judaism and the Jews," containing several most interesting essays; a new edition of the excellent tale "The Jews and Crusaders under Richard Cœur de Lion," by the late Dr. Francolin; and the first part of Dr. Philipsohn's "Israelitish Religious Doctrine." The institute, as known, is conducted by Drs. Philipsohn and Goldschmidt, Dr. Jost, their associate, being dead.

"Religious Life."

We often are accused for "not speaking out." If we speak, we must speak our opinions, and these we must think correct and true; else we would not harbor and utter them. But we find by experience "Vult populus decipi, et adit veritatem."

What should we think if the following little item appeared already in four Jewish papers, and we once were accused in the columns of the "Israelite" for not stating that the synagogues of San Francisco were well attended, or even crowded—on the solemn holidays. And what does such a crowding on three days, or perhaps one solemn day in the year betide, but a laxity during the whole year. To tell that the synagogues were so crowded during those days that numbers could find no room, is, in other words, as much as to say, numbers, during the whole year do not come near a synagogue. And if they "give a call" on the solemn days, what of that? To state that a synagogue wants enlarging because it is not large enough for Yom-Kippur, says in other words that the new Synagogue will be much too large for 365 days in the year. The more religious the congregation the less the extra throng to worship on merely extraordinary occasions. We never here of crowded synagogues in truly pious congregations and countries.

The item in reference, headed "Religious Life," reads:

"The Jews of Berlin are frequently reproached with great religious indifference; yet, to judge from the attendance at synagogue the last holidays, the complaint is unfounded.—The synagogues were crowded to overflowing; and in the reform temple as much as \$20 were paid for a seat. About 300 applicants for seats in the place of worship were refused for want of accommodation. The sacred building will therefore have to be enlarged.—The new synagogue now building, it is expected, will cost \$400,000.—A. Z. d' l."

Secession Matters.

The Star of the West, on trying to enter Charleston harbor, was fired at from fort Moultrie: The vessel put to sea again, four of the balls struck the steamers hull. Major Anderson sent to Washington for directions.

A special dispatch to the Commercial says, the dispatches from the South have thrown the Southerners here into a great state of excitement. The Southern members of Congress declare that the President and Congress must recognize the rights and fact of Secession, and order the evacuation of the Government forts, and the surrender of other public property at the South. The Vice President abandons all hope of peace unless the Crittenden propositions are adopted. In some quarters a Southern Provisional Government is talked of, and Senator Hunter is mentioned as President, Jefferson Davis as Commander-in Chief of the Army, and Senator Mason as Secretary of Foreign Affairs.

Reliable authority says that the Star of the West will be sent to Charleston, unless the President changes his mind, with ample naval force to engage the several naval batteries while she runs in and lands her men and cargo. It is estimated in official circles that the revenue cutter Harriet Lane and the sloop-of-war Brooklyn, will both accompany her next effort.

The Substance of the Crittenden compromise contains the provisions relative to slavery; that the property be secured to the Southern men. The last paragraph begs for restriction of the African slave trade.

Reports.

We refrain from all accounts about Corporations and Societies; except they reach us officially.

Report.—We could not give publication to the report; as it was unofficial.

SUDDEN DEATH AT A WEDDING.—The eldest daughter of the Rev. William Emerson Chapman, rector of Edenham, Lincolnshire England. And the guests, to the number of about forty, were assembled at the wedding, breakfast, when, among other healths, that of the father and mother of the bride was proposed. Mr. Chapman got up to return thanks, and after speaking some few minutes, during which his voice and manner became unusually loud and impressive, he fell forwards and died instantaneously. The heart-rending scene that followed may be more easily conceived than described. The deceased was 65 years of age, and has left a widow and nine children. He was for forty years domestic chaplain to Lord Willoughby de Eresby.

Survivors of the Revolution.

According to the last report of the Secretary of the Interior, there were on the 30th of June, 1858, two hundred and fifty-three revolutionary pensioners. Between that time and the end of the last fiscal year, June 30, 1859, one revolutionary soldier was inscribed upon the rolls at \$20 per annum. Then we should have, if no deaths had occurred, on the 1st of July, 1859, no less than two hundred and fifty-four survivors who bore their part, either for a longer or a shorter time in our war of Independence. But death deals suddenly and frequently with men so aged, and therefore we find that eighty-nine of them, more than one third, died in the twelve months elapsing between July, 1858, and July 1859.

There were then, on the 1st of July 1859, but 165 living, and probably to day there are not 100, all told. Men who are now in the period of robust manhood can remember in their boyhood days that revolutionary soldiers were even then old men. If we consider the battle of Lexington, April 19th, 1775, the inauguration of our war of Independence, more than eighty-five years have elapsed since the "minute men" of Lexington were ordered by Major Pitcairn to "disperse." It is not probable that one of those minute men was then less than twenty one years of age.

MERCANTILE LIBRARY.—Expended since March 15, 1860, the sum of \$16,482.20; income \$17,362.75.

CHINA.—One and a quarter million dollars reached Hong-Kong, the indemnity for the merchants of Canton.

BIRTHS.

At San Bernardino, Jan. 20th, the wife of M. Calisher of a son.

BETROTHED

LEON L. DENNERY and JANE JACOBS. San Bernardino, Cal., January 2d 1861.

מַצוֹת

The undersigned are this year again engaged in the Matzah baking business. They promise again to furnish a superior article, at the usual prices.

The Matzoth will be prepared with particular regard to Din. The Bakery is quite new, and no other baking is done there during our engagement.

Customers in the country will oblige us by forwarding their orders at an early date.

Orders from City and Country customers will be received at

Messrs. J. Funkenstein & Co.,

California and Sansome Street.

"Louis Emanuel, Sacramento Street, near Leidesdorf.

"Sholle Bro., near corner Sacramento & Battery Streets."

MORRIS ROSENFELD, ISAAC FRIEDMAN & Co.

Alfred the Great

Some of the last instructions of Alfred to his son Edward have been preserved, and deserve to be quoted for their pathetic simplicity and genuine piety, their political wisdom, and proof which they afford of his anxiety for the welfare of his subjects.

"Thus, quoth Alfred, worldly wealth at last cometh to the worms, and all the glory of into the dust, and our life is soon gone. And though one had the rule of all this middle world, and of the wealth in it, yet should he keep his life but a short while. All thy happiness would but work thy misery, unless thou couldst purchase thee Eternal life. Therefore, when we lead our lives as God hath taught us, we then best serve ourselves. For then be assured that he will support us; for so said Solomon, that wise man; well is he that doth good in this world, for at last he cometh where he findeth it."


"Thus, quoth Alfred: My dear son, set thee now beside me, and I will deliver thee true instructions. My son, I feel that my hour is coming; my countenance is wan. My days are almost done. We must now part. I shall go to another world, and thou shalt be left alone in all my wealth. I pray thee, (for thou art my dear child,) strive to be a father and a lord to thy people; be thou the children's father and the widow's friend; comfort thou the poor, and shelter the weak; and with all thy might, right that which is wrong. And, son, govern thyself by law, then shall the Lord love thee and God above all things shall be thy reward. Call thou upon him to advise thee in all thy need, and so he shall help thee the better to compass that which thou wouldest."

Among the curiosities discovered by the census taker, is a pretty little girl of fifteen, in the southern part of Monson, New York, who had a husband 107 years of age.

The worst of all knaves are those who can mimic their former honesty.—*La-vater.*

The revenues of the Post Office Department have increased about half a million of dollars during the present year.

CONSTINE & FOX,
FURNITURE
BAZAAR,
No. 209 Washington street, one door below Peter Job's Restaurant, San Francisco.
Also, Carpets, Oil Cloths and Matting.
Second-hand Goods bought sold or Exchanged. All kinds of Furniture and Upholstry Work Repaired.

JAMES HAYES,
MANUFACTURE
AND
DEALER
MARBLE
Grave Stones.


Chimney, Table & Counter Tops,
No. 166 CALIFORNIA STREET.
Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner at the lowest prices.

DRY GOODS.

NEW STORE.

H. W. STEIN & CO.,
Importers and dealers in
FRENCH, ENGLISH AND GERMAN
CLOTHS, CASIMERES, AND VESTGS.,
Always on hand, a general assortment of
Tailors' Trimmings
...AND...

BILLIARD CLOTHS,
AND CLOTHS FOR LADIES' WEAR,
140 Sacram street et.
Three doors above Montgomery, San Francisco.

Mr. H. W. Stein has just returned from Europe, where he has made arrangements to be constantly supplied with the choicest of the above goods.

HARRIS & COLEMAN,
—IMPORTERS OF—
EMBROIDERIES,
MILLINERY GOODS,
FANCY NOTIONS,
TRIMMINGS,
FRINGES, RIBBONS,
BUTTONS, VELVETS,
LACES, SILKS,
BUTTONS, TRIMMINGS, FANCY NOTIONS, &c.
NO. 95 CALIFORNIA STREET,
San Francisco.

SHIRTS! SHIRTS!
Encourage Home Manufacture
MANUFACTURING BAZAAR,
209 Clay Street opposite the Plaza.

SHIRTS OF ALL KINDS MADE TO
order with neatness and dispatch, at from \$2.50 to \$12 each. Ladies and Children's Clothing constantly on hand and made to order, of the latest style.
Dress Making and Sewing of all kinds done at the shortest notice with a machine or by hand.
MOURNING GARMENTS constantly on hand and made to order at the shortest notice.

GO TO THE
MANUFACTURING BAZAAR,
You can get outfits
FOR TRAVELING ON STEAMER
At the shortest notice and on the most reasonable terms.
All orders from the country promptly attended to.
MADAME PLUMMER,
209 Clay street opposite upper side of the Plaza.

W. D. DYER'S
DAGUERREAN ROOMS,
166 CLAY STREET,
A Few Doors Above Montgomery,
SAN FRANCISCO, CAL.

PRICE REDUCED
PULU! PULU! PULU
ON, AND AFTER THIS DATE.
The price of Pulu will be greatly reduced at the store of
JACOB SCHREIBER,
180 Jackson street,
Next to the "International."

S. GOODMAN,
Wholesale Dealer in
Fancy and Staple Dry Goods,
CLOTHING, Etc.,
and Children's Shoes, Etc.,
Corner California and Sansome Sts.
SAN FRANCISCO.

MR. H. BORIS, for several years resident of Sacramento City, and known as an expert Mohel, respectfully recommends himself in that capacity to his co-religionists in this city and the country. Early attendance and moderate charges may be relied upon.
Address, H. Boriss, Corner Hand, 16th st., Sacramento.
For reference I beg to refer to Messrs. Greenhood & Newbauer Segar Store, corner of 1 and 3d streets.
By 8.14

D. N. & E. WALTER,
Importers and Dealers in
CARPETS, OIL CLOTHS,
Paper Hangings, Window Shades,
And every Variety of Upholstry Goods.
No. 81 California Street,
One door from Battery, SAN FRANCISCO.

CASH! CASH! CASH!
To Country Storekeepers.

IF YOU WANT TO SAVE MONEY CALL AT DAVIDSON & Co. No. 95 California street, between Sansome where you can save from 10 to 20 per cent by buying your stock for cash.

S. W. ROSENSTOCK. B. PRICE
ROSENSTOCK & PRICE,
Importers and Jobbers
OF
BOOTS, SHOES, BROGANS, &c.,
BATTERY STREET
San Francisco. dec17.

EINSTEIN BROS.,
IMPORTERS OF
BOOTS & SHOES
61 Battery st., near California,
SAN FRANCISCO.

FIRST Premium Again!!!
BEING THE
SEVENTH
TIME RECEIVED
AGAINST ALL COMPETITORS
R. H. VANCE,
Cor. Montgomery & Sacramento sts.
SAN FRANCISCO.

HAVING AGAIN RECEIVED THE FIRST PREMIUM awarded at the State Fair for the best ambretypes and Photographs, it is guaranteed that all who favor me with a call are sure to obtain better work than can be produced at a other rooms in the State. I would say to my patrons that I am now producing better work than ever, at much reduced prices, to conform to the times.
Having reduced my prices more than 30 per cent, no one need hereafter go to second-rate establishments on account of prices.
Instructions given in the art, and stock furnished. Having over \$20,000 worth of Cameras, Glass, Plates, Cases and Chemicals, on hand and on the way, I shall hereafter dispose of them at about New York prices.

ALBERT KUNER,
SEAL ENGRAVER & DIE SINKER
167 Washington Street, San Francisco.
NOTARIAL SEALS, as prescribed by the law of 1853. Masonic and Official Seals of every description. Ornamental Engraving and Marking at the shortest notice, and at reasonable prices.
DOOR PLATES ENGRAVED TO ORDER

J. WORES.
HAT AND CAP
MANUFACTORY,
161 Washington Street,
Third door above Montgomery,
SAN FRANCISCO, CAL.
N. B.—Hats and Caps, made to order at the shortest notice.

IT IS UNIVERSALLY ADMITTED THAT
NEWELL'S
COUGH SYRUP
IS EQUAL
To its Advertised Merits.

Diseases of the Throat & Lungs.
Of all the remedies for Coughs, Colds, Sore Throat, Influenza, Croup, Whooping Coughs, Bronchitis, Asthma, Phthisis, or any other affection of the Throat or lungs, it is now generally conceded that NEWELL'S COUGH OR PULMONARY SYRUP is the safest and best.
It is agreeable to the taste, soothing and healing in its effect, and has received more substantial testimony in its favor, during the past year than all other remedies for pulmonary complaints combined.
Manufactured and for sale by WM. NEWELL, No 70 Merchant street

PIONEER
Paper Box
Manufactory.
I. CHARLES,
110 Sacramento st.,
SAN FRANCISCO.
Manufacturer of all kinds of Fancy Boxes. Every description of Boxes made to order in 24 hours. Boxes of all kinds constantly on hand.

NOTICE
From, and after this date, Mr. Stepbacher is our authorised agent for the "Israelite" and therab.
BLOCK & Co.

C. DAVIDSON
TEACHER OF
HEBREW GERMAN
AND LATIN,
22 FIRST STREET.

CIGARS AND TOBACCO.

A. S. ROSENBAUM & CO
IMPORTERS OF
Fine
HAVANA CIGAR
TOBACCO, ETC.,
Corner Clay and Battery Streets,
SAN FRANCISCO.

PHILADELPHIA BREWERY
SECOND STREET
Corner of Folsom.
The Best Lager Beer in the State
THE COUNTRY SUPPLIED AT THE MOST REASONABLE TERMS.
HOELSCHES, WIELAND & CO

L. & E. WERTHEIMER
Importers and Dealers in
CIGARS & TOBACCO
CORNER SACRAMENTO & BATTERY STREETS
SAN FRANCISCO

FREDERICK SCHULZE,
WHOLESALE DEALER IN
Genuine Havana Segars
PIPES, MATCHES, ETC.,
180 Commercial Street
Two doors below Montgomery.
SAN FRANCISCO
Orders from the Country promptly attended to.

Genuine Meerschaum
PIPES.
A. WASSERMAN & CO.,
No. 3 Custom House Block, Sacramento street, up stairs.
IMPORTERS of German and French
Dry and Fancy Goods, Cigars,
GENUINE AND IMITATION
MEERSCHAUM PIPES,
etc., etc., etc.
CLOTHING, &c.

SIMON. L. DINKELSPIEL
SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street
Corner of Battery and
California Streets, SAN FRANCISCO.

CHARLES HESS,
Dealer and Jobber in
DRY GOODS
Clothing, Yankee Notions, &c.,
Sacramento street, above Battery, (2d floor.)
N. B. All orders from the Country attended to by despatch.

L. KING & BROTHER,
Importers and Jobbers of
CLOTHING,
BOOTS, SHOES, HATS, CAPS, ETC.
No. 69 Sacramento Street.
SAN FRANCISCO, CAL

COLMAN BROTHERS,
IMPORTERS AND DEALERS IN
FINE CLOTHING,
Gents' Furnishing Goods,
Sole Leathers, Trunks & Valises,
CORNER OF
Montgomery and Washington Sts.
SAN FRANCISCO.

Jacob Cohen & Co.,
Importers of
FANCY, MILLINERY AND
Dry Goods,
836 SACRAMENTO STREET
San Francisco.
J. Cohen, New York. } A Henry San Francisco }